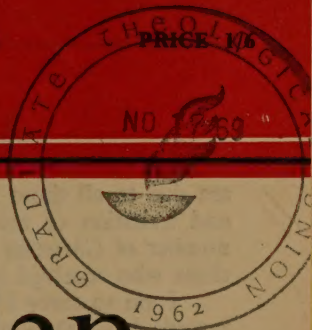


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# Christian Order

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## APOLOGIES

are due to all those readers who suffered the inconvenience and irritation of receiving so late in the month the May number of *Christian Order*. And extra apologies are due to those who received their May number extra late.

I am so sorry for this, but it was due to the shifting of records from Dublin to London and all the excess work of sorting out cards and files which this entailed. Lord, what a business; but it is done now and you have all been most patient and very kind. Your understanding and quiet yet wonderful support have done me a power of good. Thank you.

Meanwhile, *Christian Order* is beginning to boom. The secret, I think, is the marvellous way in which those who were a bit behind with their subscriptions to the magazine answered my appeal to renew. They did so in shoals. And, more recently, there has been the kind and prompt renewal, by those whose subscriptions were due in April and May. Please keep this up. If you do, we are home and dry. I am asking those of you who get a letter to say your subscription is due this June to do your utmost to answer it by return. To the extent that you do this you supply me with a foundation on which I can build for the future. I feel sure you understand.

I think you know the person and place to send your renewal or, for that matter, any other business concerning *Christian Order*. Here it is, in case you don't:

Rev. Paul Crane, S.J.,  
65, Belgrave Road,  
London, S.W. 1.,  
England.

Thank you so much,  
Paul Crane, S.J.

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CHRISTIAN ORDER is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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# Christian Order

EDITED BY

Paul Crane SJ

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## Captain O'Neill and the Ascendancy

THE EDITOR

IT WOULD be the greatest pity in the world if Bernadette Devlin allowed herself to be identified with the common run of contemporary student protest. For she was not elected on this platform. The cause she represents has nothing in common with those so unthinkingly adopted today by Britain's student population. She is not their ally, however hard they may try to make out that she is. The cause she stands for is in a sense unique. It is important to understand exactly what it is in order, amongst other things, that we may be quite clear as to the essence of the wickedness that prevails in Ulster today.

Bernadette Devlin sits in Parliament not primarily as the representative of those who are suffering injustice; but of those who are suffering injustice—being denied their rights as citizens and, indeed, human beings—primarily on account of their religion. This is the point that has to be grasped. It is this that links the present struggle in the Province of Ulster with that earlier struggle during and after the First World War that gave the great bulk of the Irish people their freedom. Now, as then, the underlying and essential endeavour of the Catholics of Ulster is to free themselves from



a situation whereby, on account of their religion, they have for centuries been constricted in their rights as human beings by the representatives of an upstart Protestant Ascendancy. The point of the present situation lies in this, that the Catholics of Ireland's North are refusing any longer to be treated as second-class citizens *merely* on account of their religion. Bernadette Devlin stands as the symbol of this refusal. Whether she is fully aware of it or not, she is in Parliament for this reason alone. To regard her in any other light; as no more than the creature of contemporary protest is to misunderstand her position altogether.

Most Englishmen will be guilty of this misunderstanding, for most of them are blind and deaf anyway where religion is concerned and, when it is a question of Ulster, prejudice has made a good many of them, particularly in high places, blind as bats and stone deaf. At this point, particularly if they belong to or are connected with the Ulster Ascendancy, hate begins to seep through a surface pose which begins as arrogant condescension, then turns all too quickly into disdain.

Captain Terence O'Neill was and is a most noble exception to this rule. Of the Ascendancy himself, he placed its ingrained prejudices aside in what he rightly saw to be the interests of justice. By so doing, he showed himself not only a great gentleman, but a very courageous man indeed. His kind of courage—which means that you pursue what is right at no matter what cost to yourself, even that of your friends—belongs only to the very brave; the great men in every age of whom there are always so few; men of principle whom the world—and Ulster particularly—have never needed more than today. Of O'Neill's Party, at this juncture, one can only say it is a poor reflection on its members that they should have forced a brave man to pay for his courage with his political career. The Ascendancy in Ulster is not yet of the past. What too many of its members still fail to see is that it soon will be. In the temper of the present, what he began is certain to prevail. When it does, not only Bernadette Devlin, but Terence O'Neill will come into his own. Meanwhile let us salute in him a very great gentleman.

There are no second-class citizens in the Church. Whatever our status we are all called to the service of God and of our neighbour. And our baptism should not be a 'hole-and-corner' affair but should be participated in by the community into which we have been admitted.

## Baptised into Christ

FRANCIS FENN, S.J.

**I**F THE layman has work to do as a member of the Church, he also has the right to be listened to. Or it might be better to put it another way and say he sometimes has the duty to speak:

"An individual layman, by reason of the knowledge, competence or outstanding ability which he may enjoy, is permitted and sometimes even obliged to express his opinion on things which concern the good of the Church." (1)

The Council mentions "agencies set up by the Church" through which this can often be done. So we now have, or are beginning to have, diocesan and parish councils in which the voice of the layman can be heard. This, we might hope, will help to eliminate the excuse for pressure-groups of one kind or another.

But expression of opinion, for the Church's good (and it should, needless to say, always be done after due consideration and prayer) is not confined to such formal occasions as the meetings of councils or committees, at which in any case only a few of the laity can be heard, representative though they may be. Nor is it always the most intelligent of understanding to whom the Holy Spirit gives light. The following passage refers to all:

"Let pastors recognise and promote the dignity as well as the responsibility of the layman in the Church. Let

(1) *Documents of Vatican II*, p. 64.

(2) *ibid.*

them willingly make use of his prudent advice . . . Let them encourage the layman so that he may undertake tasks on his own initiative. Let them attentively consider the projects, suggestions and desires proposed by the laity." (2)

The special gifts which the Holy Spirit "distributes to different people just as he chooses" (3) include those "which are less dramatic" (4). St. Paul, indeed, in speaking of these charismatic gifts (given, that is, for the benefit of the Church and its work) goes on (5) to speak of charity or Christian love as far superior to any of them.

So all the "talking" that is going on in the Church today must in no way be thought to detract from the gift of charity which can be the "charism" of the most ordinary Christian. The talking is good, but charity is better. There is no reason, of course, why the two should not be combined. The younger generation is today very vocal: we hope it will be allowed to be vocal in the Church. But we also hope (and make bold to believe) that it will accept responsibility in the Church: if human and Christian dignity is recognised, responsibility must be accepted. Rights imply duties.

For today's Christians, said a recent manifesto addressed to the Pope:

"the Church is not simply a framework within which they pursue their little spiritual life, alone with God; for them, living in communion with God is inseparable from living in communion with their brothers, with the Church, with all men." (6)

Though we hope they will sometimes wish to be "alone with God", after the example of their Master, people do not want to be "turned in upon themselves". This is all to the good. But the expression "little spiritual life" by no means denigrates the older "ordinary" Catholic who perhaps is still content to say his or her "private" Rosary at Mass but may in fact be a great store of charity for the world. (Not

(3) *I Corinthians* 12, 11.

(4) *Documents*, p. 492.

(5) *I Cor.* 13.

(6) *Herder Correspondence*, Vol. VI, p. 49.



that saying the Rosary at Mass will be the pattern for the future!)

This, however, is a digression. What we are all agreed upon, I hope, is that:

“the central aim of God’s plan was never the salvation of juxtaposed individuals but the salvation of a people—that is, of individuals linked into an organic whole. This ‘prejudice’ on the part of a God who is love is written across every page of the Bible.” (7)

We are not isolated individuals who happen to go to a Catholic church: we *are* the Catholic Church.

“You are a chosen race, a royal priesthood, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light.” (8)

Notice why we have been called into this Church: “that you may declare . . .” in an infinite variety of ways. In Catholic language, this is called the “apostolate”. This apostolate is ours; and we have the right to speak in the Church, and the duty to do the Church’s work, because we have been baptised into the Church, which is itself the Body of Christ existing to carry on His work in the world:

“The laity derive the right and duty with respect to the apostolate from their union with Christ their Head. Incorporated into Christ’s mystical Body through baptism . . . they are assigned to the apostolate by the Lord himself.” (9)

It will help us to understand this truth more fully if we reflect for a little on our baptism. In the Vatican Council decree about ordained priests it is said that:

“in the consecration of baptism, like all Christians, they received the sign and the gift of so lofty a vocation . . . that even despite human weakness they can and must pursue perfection . . .” (10)

What is this perfection that all must pursue, in the footsteps of Christ and by his strength?

(7) J. Duplacy, in *Baptism in the New Testament*, p. 149.

(8) *I Peter*, 2, 9.

(9) *Documents* p. 492. (10) *ibid.*, p. 557.



"It is evident that all the faithful of Christ of whatever rank or status are called to the fulness of the Christian life and the perfection of charity . . . following the will of the Father in all things, devoting themselves with all their being to the glory of God and the service of their neighbour." (11)

There are no second-class citizens in the Church. The greatest day of any Christian's life was the day of his or her baptism, and this is true even of the Pope himself. Hear him speak:

"Those who are baptised and by this means incorporated into Christ's mystical Body, his Church, must attach the greatest importance to this event. They must be acutely aware of . . . being God's adopted sons, the special dignity of being Christ's brothers . . . They have indeed been called to a new kind of life, but they have lost nothing of their own humanity except the unhappy state of original sin. Rather, the humanity in them is now capable . . . of the most precious . . . fruits. To be a Christian, to have received holy Baptism, must not be looked upon as something of negligible importance. It must be something which thrills the baptised person to the very core of his being." (12)

But does it? Most Catholics take their baptism for granted, and though most of us keep the anniversary of our entry into this world, few even know the date of their new birth into Christ. Why is this?

We may have some sympathy with Baptists and others who will not baptise until a person knows what he is doing; until, in other words, he is capable of active faith in Christ. But to deny baptism to infants would, in the Catholic view, be contrary to Christ's attitude to children (13). It would deny them membership of the community of salvation in which Christ is present (14) and in which they can grow up to personal faith and a life of fidelity to Christ.

The faithful Catholic has all his time taken up trying to

(11) *ibid.*, p. 67.

(12) Paul VI: *Encyclical Ecclesiam Suam*, 39.

(13) Matthew 19, 13-15.

(14) *Documents*, p. 32.

lead a Christian life here and now. He is grateful, when he communicates with his fellows at the altar, that he is a member of the Body of Christ: perhaps he does not need to consider how it all began.

But it does not follow that our children should be allowed to forget their baptism: an event full of instruction and inspiration for the life of a Christian. I heard of an Anglican parish in which the lighted candle used in the baptismal service was given to the parents to take away, to be lit for their child on the anniversary of his baptism each year until it was burnt away; say, after seven years or so. This struck me as one way in which children might be brought up to be mindful of the saving act by which they were made members of the Church, at least until the time of their first Communion.

Faith, in response to which the saving act of baptism is given, is by no means absent from the baptism of infants. The priest and godparents represent the Church, and their part is similar to that of the "elders" in the letter of St. James:

"If one of you is ill, he should send for the elders of the Church, and they must anoint him with oil in the name of the Lord, and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven." (15)

As for the Christian parents, who will have the task of the child's early upbringing in the Christian life (16), there are several instances in the Gospels of Christ performing saving acts for children in response to the faith of their parents. (17)

The trouble with infant baptism is that, in the Catholic Church, it has up till now been so often a "hole-and-corner" affair, with only minimum participation by the community. The service itself has been that for adult baptism. But these defects are being remedied. (18)

(15) James 5, 14-15. (16) *Documents*, p. 641 (17) Cf. Mark, 7, 24; John 4, 46.

(18) *Documents*, p. 160 (67); Cf. *Clergy Review*, Jan. 1969, p. 54; *The Furrow*, Feb. 1969, p. 99.

In this article the stresses on the family are examined: its loneliness and isolation, the replacement of the extended family by the nuclear family; and what can be done to break down the barriers and turn isolated groups of families into a true community. Miriam Jackson is a science graduate, the wife of our resident economist, Dr. Jackson, and the mother of five children.

# Is the Family out of Date?

MIRIAM JACKSON

**D**URING the last few years many people have felt angry and indignant on reading that the family is outdated, a cause of mental illness, and completely out of place in a modern industrial civilisation. Rarely, if ever, have they paused to find out exactly what was being said, whether there was any truth in it, and if so what they ought to do about it.

## *The Isolation of the Family*

What is being said is that very many nuclear families, consisting only of parents and their children, are now living a long way from their relations, whom they rarely see. Many of these families do not find it easy to make friends, and are socially very isolated. When a woman talks to no one, all day, every day, but her children, shop assistants, and the man who comes to mend the telly or read the meter, she naturally becomes tense and short-tempered, and at times very depressed. She and the children get on each other's nerves, with the result that when father comes home from work he finds them all unbearably bad tempered.

Even when the youngest child starts school, the mother, too set in her isolation, may be little better off. Understandably, as the children grow older they spend as much

time as they can away from the house, keeping outside activities and the family completely apart, neither having any influence on the other.

It is particularly difficult for people to make friends when they are housed in new blocks of flats. Modern fire-resistant design can make frequent, accidental contact between families unlikely. This is a far cry from a street of houses where people get into conversation while gardening or hanging out the washing, and where a mother can, from her kitchen window, watch her children playing safely with others in the garden, or know that her own children are safe in a neighbour's garden when she slips out to the shops.

If there is no safe place for the children to play except the house they get no chance to let off steam, and if the family is small or widely spaced they do not get the experience they should of playing with other children in the years before they start school. Very often the parents do not know anyone they can trust to baby sit, and very rarely get any recreation without the children.

This isolation is often continued as the children grow up. Their friends are tolerated, and welcomed for the occasional meal, but they only very occasionally become real members of the family circle, and able to influence the whole family. Unable to break out of its isolation, the family keeps itself to itself, and its home is its castle.

### *The Extended Family*

Many families before they are re-housed on new estates live very near to, perhaps in the same street, as a large number of relatives. A woman will see her mother and her married sisters and their children perhaps every day. There is always someone she knows and trusts to look after her small children while she goes shopping, or to visit the dentist or hairdresser. She can compare her children's progress with that of her nephews and nieces, and be relieved to find that her relatives have the same problems as she has herself. If her mother becomes ill, she can help in her care, or visit her in hospital fairly easily instead of worrying at a distance.



'The Family' is not the nuclear family of one couple and their children, but the extended family of parents, children, grandparents, and many other relatives who live in the same district.

Slum clearance is not the only thing which destroys the extended family network. People often move to new areas to find work when local industries decline and there is a shortage of labour in other areas.

Social isolation is not confined to the working class. Middle class families frequently move long distances on a change of employment, sometimes on promotion within the same organisation, sometimes even when first entering employment. The wife may find it particularly hard if she is not only in a new district, but has interrupted an interesting and useful career on the arrival of her first child. She may not only be isolated, she may also feel very frustrated until the youngest child starts school and she feels free to take a part-time job.

Isolation may also be self-imposed through fear that in this materialistic age their standard of life may let the area down. Having no confidence in their own value, some families may be afraid to make friends lest their material standards be found wanting.

### *The 'Open' Family*

So many families are isolated that it is small wonder some people think, with Sir Edmund Leach\*, that some other form of social organisation would be preferable to this isolated, introspective, closed unit. But most people prefer the way of life they know to something fresh and strange. Nor is there proof that after a generation or two's trial another system would not turn out to be just as unsuitable as the old. Moreover, large scale experiments would be difficult in a country with a large stock of small, family houses, and where those who seem most in need of a change would probably be those who would resist it most strongly.

Sociologists who criticise the nuclear family seem to forget

\* *A Runaway World*, B.B.C., London, 1967. (The Reith Lectures, 1967.)

that it can, and often does, function as an open, not a closed unit. Although such a family may be living far from any relatives, it has many social contacts. Its members have a wide range of outside interests, and their friends are often real members of the family circle, who may have a lasting influence on it. The 'open' family is founded on the self-giving, non-possessive love between two people. This love expands to include the children as they are born, and the friends made by members of the family. Catholic parents, knowing that God, Who is Love, is the origin of all fatherhood, should easily see the desirability of letting the 'family love' be as all-embracing as circumstances permit, so that other people will be readily accepted into the family circle. 'Love thy neighbour' will be seen not only as an individual obligation but also as a family one.

With the ready acceptance of others into the family circle goes a respect for the individual's right to a life outside the family. This is not confined to the obvious person, the mother, who is so often thought of as chained to the kitchen sink. The general behaviour of quite young children often shows a dramatic improvement when they join Cubs or Brownies, or a swimming club—not through being pushed into it, but of their own free will. Where there is a reasonably safe place the child who has a need for solitude may well take up fishing. As self-discipline and independence are encouraged, the parents can trust their children to have a life of their own, the degree of independence depending on the age and temperament of the individual child. The family becomes at once a base and a preparation for leaving it, to found families of their own, or to work or study away from home. As the children grow up, the parents have the confidence and courage to 'love them and let them go'.

Because the 'open family' does not keep itself to itself, but lets others become, in a sense, part of it, the tensions which arise in a small closed group are dissipated. Parents are less likely to worry unduly about their children when they realise that other parents have the same problems. In many ways the friends of the 'open' family serve the same purpose as the

members of the extended family which is so often broken up in modern conditions.

### *Breaking down Barriers*

Many isolated families are aware of their loneliness, but do not know what to do about it. Others make a virtue of an exaggerated sense of privacy. Some families in time lose their isolation. Women make friends at 'the clinic' and while collecting their children from the infant school, and suddenly discover that they are neighbours. Their children play together, and the families find mutual interests.

However, this does not always happen. Many families lack the confidence to break out of their isolation without outside help. In part, the problems could perhaps be prevented by more humane planning of slum clearance. If neighbourhoods could be re-housed as a whole instead of being split up among several estates many families would never become so isolated; though the practical difficulties of such a policy may be insuperable. Local authorities should think very carefully before building high blocks of flats for families, particularly those with or likely to have children too young to make their own way to parks and playgrounds. The saving in land is not so great as many people think as these high blocks have to be built sufficiently far apart to allow daylight to reach the lower floors. In practice, the space between the blocks is seldom made available as play space for the children, and one cannot, in any case, supervise toddlers at play from a flat several floors up.

Although not all the problems can be prevented, a good deal can be done to help the separate families which make up communities to break out of their isolation. In some places, the mothers have started the ball rolling by organising playgroups for their young children. The mothers take turns in helping supervise the play of the young children in suitable premises—church halls, and in some places the local authority clinic premises may be used. If the group is large, say up to twenty-five or thirty children, a trained nursery teacher may be employed. If a child attends the group

three or four mornings a week, his mother will usually have one or two mornings when she is free to have her hair set, or to do anything else which she finds difficult with juvenile 'help'. The children learn to get on with others, and the mothers lose their isolation in working together. The fathers may be drawn in to help in fund raising activities and to make large pieces of equipment, perhaps a climbing frame for example. Where families work together, the barriers break down, and mutual baby sitting schemes can be arranged so that couples have a little much needed relaxation away from the house and children. Where the children are a little older the Parent-Teacher Associations can also help to break down isolation.

Where developments such as playgrounds do not develop spontaneously, despite a real need (of which the local Health Visitors will be well aware) the initiative should be provided from outside. The women's organisations of the churches could well provide a lead—not just as a service for churchgoers but for the community as a whole. Where voluntary effort is lacking, the local authority should step in. One would hope that where Catholic PTA's are concerned, people would not only work together but more importantly pray together. However, the fact that not all community activities can have this foundation should not deter Catholics from initiating or joining in activities which benefit the community at large.

When families can lose their isolation through working together it is possible the children, as they reach adolescence will be more likely to dig gardens and do shopping and odd jobs for the old and handicapped than to wreck telephone kiosks and organise gang warfare in their spare time.

A true community does not develop overnight from a collection of isolated families, and research is needed into ways other than those indicated of helping families to be more outward looking. Such research would be far more useful than condemning the family as unsuited to modern living.



In a country whose young clergy are increasingly occupied with social justice, a strange "creed" called Makumba maintains its rule unchallenged. Czeslaw Jesman takes a look at its origins, its scope and its evil in this fascinating article.

## No Dialogue with Makumba

CZESLAW JESMAN

**W**E were driving towards Gavea, but were still well within the metropolitan area of Rio de Janeiro. The time was shortly after midnight, early last January. It was a fast ride, "carrioca" style; irreverently known locally as a do-it-yourself contribution to population control. It was all far too fast for my taste. Suddenly the driver, an ex-RAF fighter-pilot type, stepped even more violently on the accelerator. We shot forward like a jet fighter going into action. Out of the corner of my eye I caught sight of four men in white shifts squatting at the side of the road, huddled round a bottle of cashasa—a powerful local liquor distilled from sugar cane—which was set in the middle of a square of lit candles. Several hundred yards away a couple of military policemen of the "Tiradentes" battalion were eyeing the little group; but they did not interfere.

As soon as I had recovered my wits and, whilst still in the process of massaging an already rising bump on my forehead, I asked my host with some asperity whether he wanted to commit suicide. The one-time fighter pilot was unruffled: "Far from it my dear fellow," he said, "I simply did not want to be mixed up with those Makumba chaps casting an evil spell at the crossroads. Come to think of it, suicide might well be preferable."

## *Genesis of Makumba*

Officially, Brazil is an overwhelmingly Catholic country. With the fall of the Empire in 1889, Church and State were separated. At that time, in Brazil as in other parts of the West, an aggressive agnosticism largely motivated the country's *elite*. In Western Europe and the United States this outworn "creed" has taken nearly three-quarters of a century to percolate through to the masses; its latest expression amongst them now—particularly so in the case of the young—is in the shape of drug taking on an increasing scale. In Brazil, over the same period, there has been the rise of Free Masonry of the continental type with its aggressive bias against revealed religion and strength taken in addition from the religious positivism preached in Paris by the dreamer-prophet Auguste Comte. To this day there are, in Brazil, approximately a million "practising" Positivists. At the turn of the century they were strongly entrenched in the higher echelons of the country's armed forces. Even now, Masonic Lodges in the interior of Brazil are situated invariably in the immediate vicinity of local parish churches, their triangles, disembodied eyes and other conventional symbols emblazoned in gold on their fronts. By now, however, the gilt is mostly peeling off or tarnished. The old animosities have simmered down; all the more so in view of the fact that the deep religious longing of the Brazilian people—with all its sadness and melancholy—is still as strong amongst them as ever it was. Neither Masonry nor Positivism nor, even, the Church have succeeded in permeating this longing and settling it in its appropriate channel. As a result, it tends to fester and then decompose spiritually. Out of this comes Makumba.

## *Early growth of the Church*

In Brazil, the last religious census was taken in 1950. The Catholic population of the country was shown as 51,944,397. Other denominations were as follows—Protestants of various beliefs, 1,741,430; Greek Orthodox, 41,156; Muslims, 3,454; Buddhists, 152,572; Jews, 69,957; Spiritists, 824,553; Other

Religions, 140,397; Agnostics, 246,536; not answering the query, 137,806. In all this, no sign or trace of Makumba.

In 1964, the number of Catholics in Brazil had grown to at least 70 million. Now, there may well be some 75 to 77 million Catholics out of a total population of between 85 and 90 million. Organizationally, the Church in Brazil consists of 31 archdioceses, 30 *Prelaturae Nullius*, 1 *Abbey Nullius* and 1 *Vicariatus Castrensis*. The Brazilian Hierarchy is headed by three Cardinals, residing respectively in Rio de Janeiro, out of which see the first Brazilian Archbishop was made Cardinal in 1905; Bahia, the first Brazilian diocese to be established, in 1551, and which was made an archdiocese in 1676: always Bahia has been the premier see in the land; and Sao Paulo, the richest city of Brazil and an industrial giant, with a population of more than 5 million inhabitants. The externals of Brazil are profoundly and originally Catholic. Their filiations are "Lusitanian", but these are more than mere variations on Portuguese themes. For example, the baroque church architecture in Brazil is unmistakably Brazilian, not derivative from that of Portugal. Neither are Brazil's architectural treasures limited to the country's coastal strip. Antonio Francisco Lisboa—the half-African sculptor better known as Alejandrinho—lived and worked in the island State of Minas Geras. It was there, at the sanctuary of the Bom Jesus de Matosinhos between 1796 and 1805, that he carved his statues of the twelve Apostles, a masterpiece by any standard. Also in the State of Minas Gerais there is situated the finest example of Brazilian baroque, the Church of St Francis at Sao Jao del Rei. None of this means, however, that the ancient capital cities of Brazil, strung out along her Atlantic seaboard, are without lay and ecclesiastical masterpieces. The first beginnings of Brazilian civilisation were closely linked with the Church: "In general it may be said that the priests strove to protect the Indians, for example, not on humane grounds, of which that tough century (the sixteenth) knew little, but for professional reasons; dead men cannot be converted. The founder of Sao Paulo, the Jesuit Father José de Anchieta, is typical of the

energy with which the clergy pursued their evangelical aim: 'the word and the iron rod', he wrote, 'are the best instruments for the propagation of the Faith'. (1)

### *Decline*

Three centuries later the Church was officially unchallengeable as of old, but its substance had changed. Freemasonry went through it like dry rot:

"The Church had not become a highly effective social force in the Empire (of Brazil) partly because of the moral and intellectual mediocrity of its servants, mainly because of its subordination to the State. Blending in with the imperial bureaucracy, the clergy had not the outside stimulus necessary to the fulfilment of its mission.

"The Catholicism of the greater part of the ruling class was like that of Emperor, Dom Pedro II; a sincere deism, a listless and formal observance, a permanent dread of being taken to be a papal supremacist or upholder of the Syllabus of Pius IX. In private family life religious worship had a poetic and traditional form that was in many ways like the Roman worship of household gods. Among the masses, largely slaves and descendants of slaves, religious worship was naturally tinged with vivid reminiscences of African fetishism.

"In such surroundings discipline and customs readily became lax. Cohabitation by priests, especially in the country districts, was readily condoned. Not only statesmen, but Catholic priests as well, were Freemasons in a State with an official religion that proscribed Freemasonry. The Brazilian prohibition of novitiates was rapidly extinguishing the monastic orders whose rich patrimonies thereupon fell into the public domain". (2)

### *Clergy and Social Justice*

As a result, only the poor and the unconnected went into the seminaries. This state of affairs still obtained within living memory. Thus, for example, of the 250 bishops in

(1) *Brazil* by Pierre Joffroy; Editions du Seuil, Paris, 1963

(2) *A History of Modern Brazil* by Jose Maria Bello; Stanford University Press, 1966.



Brazil today, only about 30 have university degrees. Out of the total of 12,000 Brazilian clergy only one half are Brazilian-born. And some of these latter are unable to reconcile the doctrine they profess with the astonishing leap forward of twentieth-century technology. They see inequality all around them yet often fail to discern the essence beyond the emotional impact of human shortcomings. They forget that the poor are not automatically virtuous nor the rich inevitably wicked; nor yet, that the more equitable distribution of worldly goods does not necessarily bring closer a universal millenium. One gets a little tired, therefore, of endless conversations with young hot-eyed priests in slacks and open shirts who know their *Thoughts of Chairman Mao* and the writings of Marx, Engels and Lenin, yet are much less certain of the Epistles of Saint Paul and the writings of Thomas Aquinas. Amongst the young Brazilian clergy one often encounters a praiseworthy thirst for "instant" social justice. Less common is the realization that their primary target is the salvation of individual souls. It would be invidious and presumptuous to pass off as judgments personal impressions of this kind, unfounded on any statistics or opinions sounded at the polls. Nevertheless, it is odd that so many of the "ecclesiastical Left" in Brazil should dismiss Makumba as no more than quaint folklore. Quaint indeed!

### *Goddess of the Sea*

At midnight on the 31st of December God may well be in his heaven, but, Holy Trinity or no Holy Trinity, the divinity who presides over the beaches of Rio de Janeiro and, in fact, the whole coastline of Brazil, on that date, is Yetamanya, the Goddess of the Sea. Elaborate preparations precede happenings which, for want of a better word, are best called ritual. Small quadrangles of sand are erected on the rim of the incoming tide, thousands of candles are stuck on top of their walls and offerings are put into the enclosures so formed. There is an abundance of infinitely gorgeous local flowers, bottles of expensive imported wines and spirits, gold watches, fountain pens and expensive cigars, silk ties pur-

chased at a price that would feed a family for a couple of days, a further incongruous jumble of objects including figures of saints of the Church in plaster of Paris and painted in vivid colours. When the first stroke of midnight chimes, the whole vast congregation gathered on the beach goes into a trance. Thousands, dressed in white shifts, chant and undulate, pouring out their souls and beseeching Yetamanya to help and protect them during the coming year. Meanwhile, the drums beat out the sad staccato thud of the allegedly gay Brazilian samba. There can be no doubt of the fervour and utter dedication of the votaries of the sea goddess. It is very impressive and runs clean contrary to the First Commandment of the Decalogue with explicit forcefulness. Looked at from another angle, it is just as anti-God as any Comsomol jamboree within the Communist Empire of the modern world. It is infinitely less tedious than the dreary party meetings in Moscow, Peking or Belgrade. As a cult object, Yetamanya is far more attractive than "el Fidel" or "Che".

All the time, the drumming and the chants rise and fall contrapuntally, to the swish of the long prodding tongues of the incoming tide. The offerings are sucked into the depths of the sea, and the offerers shriek with joy and burst into tears. Dawn breaks at a quarter past five in the morning. The reign of Yetamanya is over—until next year. But she is only one of the divinities of the Makumba. Nobody knows quite how many of them there are. Nobody cares whether they manifest themselves also through the three distinct varieties of institutionalized spiritualism to be found in Brazil, along with a host of other pseudo-mystical and ecstatic groups.

### *Practitioners and Victims*

So much for the show. In stage management and logistics, material and spiritual, it is much less attractive. At least two parish priests in Rio told me that most of their parishioners were Makumba votaries, perhaps as many as 85 per cent of them. More often than not, they are at the same time outwardly practising Catholics. It does seem that Makumba practitioners insist that their followers should go to Holy

Communion as often as possible; sacrilege may well be an element essential to the strength of their medicine. At grass-roots level, priests put up a stiff fight against the Makumba web, but no official condemnation of it is forthcoming at top level from Church or State; at least, not of such a sort that one would learn of automatically, so to say. Makumba has no formal organisation, no set of dogmas, nothing immediately tangible. One hears of its outstanding practitioners and their "supernatural" gifts, spoken of as a rule with undertones of fear. All of these are native Brazilians of African ancestry.

I had narrated to me at least two or three well authenticated stories of the ill-luck that came to those who crossed Makumba. Three young White Russian emigres decided that the morning of the New year provided a golden opportunity for replenishing their stocks of liquor and generally improving their fortunes. They set out to comb the beaches of Rio. They helped themselves to champagne and watches that still littered the sand. Shortly afterwards, one of them was drowned, another lost an eye and the third disappeared in suspicious circumstances. Again, a foreign resident, while drunk, insulted his gardener without cause. The gardener happened to be an influential member of Makumba. The next day the foreign resident tried to apologise and to make amends. But the man had disappeared. A fortnight later, the foreign resident was killed by a car on the Avenida Rio Branca in the centre of the city. Its steering wheel had suddenly snapped. In the ensuing pile-up, the driver of the car was killed also.

### *Evil Magic*

It is said that Makumba is a projection into Brazil of West African religions. From 10 to 15 per cent of Brazilians are today of pure African descent; 40 per cent more are of part-African origin. The great writer Machado de Assis was one of them, so also Alejadinho whom we have referred to already. It is often said that Makumba is a harmless side-effect of this particular situation, a race-memory surviving under a Christian veneer and doomed to eventual dissolution

within this context. Thus also—the argument runs—the pagan beliefs of ancient Rome were still active in Italy and Gaul as late as the end of the sixth century after Christ.

This sort of comparison, I am afraid, is completely erroneous. The paganism of the last decades of Western Rome was a highly complex, monotheist and syncretic system, a combination of ancient Roman pride and the mystic longings of the age, which could be assuaged without denying the heritage of Dea Roma. It was profoundly influenced also by Christian ethics <sup>(3)</sup>.

Furthermore, the animist religions of Africa represent carefully thought out theological systems, with cogent philosophies of ethics and cosmology. The recent discovery of the beliefs of the Dogon people, an allegedly “primitive” tribe along the Niger, was a revelation to incredulous western anthropologists. It should be borne in mind also that both ancient Rome and the pre-colonial societies of Africa did their utmost to stamp out magic and those who practised it as forces of evil. But this precisely is what Makumba is—evil magic. Its very elusiveness, its ubiquity—as in the standard play of the Samba “schools”; the disciplined bodies of folk dancers parading at Carnival time through the streets of Rio de Janeiro are almost certainly part and parcel of the Makumba ritual: its malignant effect on the minds and wills of ordinary human beings brand it with an unmistakable sign. Brazilians of non-African as well as African descent are to be found in droves amongst the followers of Makumba: it is whispered that its power can raise the dead, assure good fortune, wreak vengeance on one’s enemies and give the poor a hidden power over the rich. In exchange, it demands nothing overtly; simply a small contribution to a practitioner for services rendered. But it permeates the imagination and subconscious of the individual, through stealth and fear and to a far more effective degree than the best methods of modern psychological indoctrination are capable of. Its practitioners can make a human being totally subservient to Makumba.

(3) *Roman Society in the Last Century of the Western Empire* by Samuel Dill; London, 1899.



### *Investigation Needed*

It would take a very brave man indeed to investigate the real significance and the ramifications of the cult of Makumba in Brazil. All the more so, in view of the fact that there are loose straws in the wind as to some political figures in the past owing the whole of their success to their Makumba connections. Not as blatantly as "Papa Doc" Duvalier owes his to Haiti's Voodoo, perhaps, but just as effectively, though within a more limited range. Again, if a study of Makumba were undertaken, it should be by a native Brazilian, of at least part-African origin and, preferably, a saint with a vision unclouded by the coarseness of superstition on the one hand and on the other the kind of technological credulity which is incapable of perceiving the reality that lies outside the range of the mechanical gadgets flying about today in interstellar space.

The night before I left Rio I called on an elderly American lady. She had arrived in Brazil on a vacation cruise in 1935 and stayed ever since. She is a thoroughly no-nonsense, non-witch-hunting New Englander. As I was leaving she asked me whether I had tipped adequately the cook and the maid of the house where I was staying whilst in Brazil. I assured her that I had. "Oh, good", she said with feeling, "because they could use their Makumba against you, if you did not". Then she giggled rather shamefacedly, "It is, of course, a silly superstition . . .".

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## CURRENT COMMENT

Like so many others, Father Paul Crane feels great gratitude towards Cardinal Suenens for his article in the *Tablet* of May 17th. He expresses his gratitude at the outset of this month's "Current Comment". At the same time, he has certain qualifications to make; chiefly, that the Cardinal's article appears a little out of balance in that it calls for a restructuring of Church Government, seemingly at the expense of that inner renewal in the hearts of us all, which is the very essence of the *aggiornamento* called for so eloquently by Pope John and his successor, Pope Paul.

# With Respect to Cardinal Suenens

The Editor

**I** MAGINE I am one of many who read with pleasure as well as interest Cardinal Suenens' long article in the *Tablet* for May 17th. In it he appeared to me to be calling primarily for a restructuring of government within the Church; the devolution which we would expect to accompany and, as it were, complete the *aggiornamento*—that updating of the Church in the Spirit—called for so earnestly and so eloquently by Pope John and his successor, Pope Paul. It was as an etching in broad outline of what the Church might well begin to look like over the years—an impressionist sketch of unity within legitimate diversity—that I saw the Cardinal's long article. I am most grateful to him—as I am sure so many others are—for this working-model which I am sure will be used with great profit by Catholic groups as a basis for discussion for a long time to come.

## *Working-Model not Blue-Print*

I wonder how many who read the Cardinal's long article saw it like this; as a working-model for the future rather than a blue-print for the present. The distinction, I think, is important. It represents the difference between those who see reform in terms of immediate surgical restructuring effected almost as an end in itself; and those others who view changes in the external structure of the Church primarily as an expression of that inner, spiritual rejuvenation within it, which is the only sound foundation of true *aggiornamento*. In other words, external exchanges in the structure of Church life and government are better seen as the effect of the *aggiornamento* rather than its cause. One might take an example from the new diocesan and parish councils. It is not immediately obvious that these will contribute to an inner renewal within the Church or that, without it, they will function as anything more than a new bureaucracy, which will in fact hinder rather than promote any true *aggiornamento*. They should come as expressions of renewal, it seems to me, rather than be thought of as leading to it. This, of course, is a purely personal opinion, but I think it has substance to it and that it would be supported by many who have experience of organizations of men and women in other walks of life. They would say that what counts primarily in this field is something they call *esprit de corps*; it is the spirit of the thing that matters and this is good when there is a strong sense of identity among the members of the organization in question. In their opinion, the shape or structure of the organization always takes second place; in this sense, that structure without spirit achieves nothing, whereas, if the spirit is first-class, much will be accomplished, even though the structure is not quite up-to-date or in accord with the times. Moreover, where the spirit is first-class, the structure will, in fact, eventually be brought up to date; but not the other way round. What we have to avoid at all costs, they say, is concentrating on the structure at the expense of the spirit. It is a question, really, of priorities, of ends and means;

of avoiding the trouble that comes to those who cannot see the wood for the trees. It is the same, I would say, with reform in the Church.

### *Structural Alteration versus Inner Renewal*

It seems to me, therefore, that Cardinal Suenens is on somewhat shaky ground when, in the opening pages of his fine article, he draws a distinction between the supposed legalistic conformism of the Institutional Church on the one hand and the brotherly spontaneity of the people of God on the other. The implication would appear to be that, if you restructure the Institutional Church, the beauty of that unity in diversity which we all desire will blossom overnight. With respect to His Eminence, I believe him to be over-optimistic in this regard. There will be diversity certainly, but not, I think, unity. Yet, it is precisely this unity to which we must hold. What, then, is to be done? How are we to go about it?

I would suggest that any approach to reform must be based on the very firm realization that the best is often the enemy of the good, that ideals take time to realize and that they cannot be achieved overnight. In this regard, time is all important in order that, within the existing structure of the Institutional Church, we Catholics may work through prayer and instruction towards that understanding of the beauty of the Faith which will eventually express itself, amongst other ways, in that diversified unity which Cardinal Suenens so ardently hopes for and expresses so eloquently in his article. We have to work now within the framework of what we have for that inner renewal which will express itself, no doubt, in external, structural change. Our trouble at the moment is that we are concentrating overmuch on structural alteration at the expense of that renewal within ourselves, which must serve as its essential prelude. The danger is that, with what appear to be wrong priorities, we may be embarking on no more than a new brand of the old formalism with which progressive reformers have been so quick to charge the Institutional Church. The letter is being changed, but the spirit is not being renewed. The Faithful are being



overloaded when their real need—and longing—is for a renewal in depth of their spiritual life. If I had a criticism to make of Cardinal Suenens' article it would be not for what it says, but for what it does not say. It seems to me to take altogether insufficient account of this crying contemporary need. Yet the need must be met, for its fulfilment is the essential precondition of any true *aggiornamento*. The Cardinal's article—again, with respect—strikes me as out of balance in this regard. Its priorities appear to me to be wrong.

### *Bottom versus Top*

It struck me as out of balance in the emphasis seemingly laid not only on structural reform in itself, but on structural reform at the top of the Institutional Church. As I understand it, stress is laid on the need for reform at the top with a view to promoting greater ease of communication and understanding between Rome and National Hierarchies, coupled with an increased and increasing delegation of responsibility to the latter. No one would quarrel with this. On the contrary, it is an objective towards which all men of good will would want to work. But there are different ways of doing this. I am convinced personally that the best way of working for the degree of devolution at the top, which Cardinal Suenens values so highly, is not directly—head on, with a clean sweep, so to say—but indirectly; in this sense, that concentration should first be placed on furthering understanding—an essential condition of any attempt to build up a Christian community—at the bottom rather than the top.

What has just been said needs further clarification. My point is still half made; the emphasis not quite correct. As I see it, the main need at the moment is that the Faithful should be brought to a deeper understanding of their Faith in order that, on the basis of this understanding, they may learn the better to love it and live it in such a way that, through them, its radiance shines on their fellow men. To the extent that this understanding is achieved, the Faithful

are drawn towards each other and their priests in their love of the truth. This way unity is found and community fashioned in the only way open to Christians, which is in the truth of God. Structural reforms follow as living expressions of a more vital and positive adherence of Christians to God's truth. The need we are all faced with today—priests and people alike — is for a greatly increased understanding and love of our Faith. This can be fulfilled only through prayer and instruction. Structural reform at the bottom or at the top will do little unless related to this need. It can be meaningful, I think, only as an expression of its effective fulfilment. Apart from it—as a substitute for that inner renewal which is the greatest need of the Church today—its effect will be to create confusion and to hold back, thereby, the very process of true reform it is designed to foster. I believe this is what is happening today. In this context, we should take note of the closing passage of an address given by Pope Paul at a public audience in St. Peters on May 7th, ten days before Cardinal Suenens published his article in the *Tablet*. This is what the Holy Father said:

“We do not wish to become advocates of ultra-conservatism and of a narrow juridical spirit. On the contrary, we ourselves are trying to give the Church a new countenance, a live spirit, and clear authenticity for her institutions. The revision of the ‘structures’ in force is in full and courageous yet meditated development in the whole of the responsible Church. But We wish to give a warning to the supporters of sudden surgical simplifications that sometimes destroy the traditional heritage of ecclesial life, reminding them that the modernity of the Church does not always depend on repudiation of her traditional ‘structures’, especially if the latter have been tested by centuries of experience and are still capable of continual revival (such as the parish, to give an example). The authentic youth of the Church will not be obtained by secularizing and liberalizing ecclesial life itself; that is, by freeing it of its external structures, even if the latter were now

in need of intelligent reforms, but rather by reviving within the Church the current of the life-giving Spirit, the life of prayer and grace, the exercise of charity, obedience and holiness. The voice of the Prophet we heard during Lent still rings out; 'Rend your hearts and not your clothes' (Joel 2, 13). Let us always listen to it".

It is a matter, as I have said above, of balance; of priorities; of not putting the cart before the horse. If this is done, the load tends to go backwards.

### *Englishmen and Committees*

It could well be that the present concentration on structural reform at the expense, as I see it, of inner renewal is due subconsciously to the very great difficulties that attend the latter. This, after all, is a very human gambit: it is found particularly amongst the English, with their inclination, when faced with a difficult problem, to set up a committee. And it was an Englishman, I believe, who described a camel as a horse designed by a committee. There is more in that remark than meets the immediate eye. It is perhaps no coincidence that a great deal of the work done within the Church and its religious orders has been carried out by dedicated individuals on their own, from the bottom and without support from the top. One is not recommending this as a normal method of procedure. It should serve as a warning nevertheless to those who place overmuch confidence in structural reform in itself and whose subconscious inclination, perhaps, when faced with the difficulties of promoting inner renewal, is to found a committee; the equivalent, that is, of calling for a structural change. Renewal remains, nevertheless, as essential and the way to it exceedingly difficult. Yet the way has to be taken, difficult though it is, and not evaded.

### *Instruction in the Faith Essential*

In this context of the difficulties attendant on the process of inner renewal within the Church I am thinking mainly in

terms of the very great need for instruction not only in the meaning, but in the meaningfulness of the Faith; its richness in terms of life. The first thing that has to be stressed is that this instruction *is* essential. One has to stress this at the very outset, if only for the fact that many progressive reformers within the Church appear to think that it is not. They would seem to rest their belief on the curious and, indeed, unwarranted assumption that the Catholic layman or woman in, say, contemporary Britain has time and opportunity to acquaint himself in depth with his religion through personal reading. They are led no doubt to this conclusion because their contact is mainly with the very tiny handful of Catholics in this country who have this opportunity, take it and are often as remote from their fellowmen as their progressive priest friends. They can discuss at length together and, together, they assume that the vast bulk of the laity are like themselves in this respect. This is totally untrue. The vast bulk of the Catholic laity in Britain—which means ninety-nine per cent. of them—have their days fully occupied with the process of earning a living and looking after their families. They are without the time or the schooled mental ability to master their Faith in depth through personal reading and study; in exactly the same way that parish clergy, who know their job and work at it, are without the time and mental ability to acquire knowledge in depth of any of the professions practised by their parishioners. I think this is a fair comparison. It casts reflection on no one. Reflection on it reveals as paramount the need for first-class instruction in the Faith. The need for the clergy to meet it is pressing in the extreme. They must bring to the task a concentrated combination of study, devotion and prayer; and they must combine this with an imaginative use of the talents they have to get the job well done. It is a job that can never cease. Their obligation in this matter is very great indeed and I am afraid, a great many of them—religious as well as secular—are not meeting it. The task is a very hard one. It makes great demands and calls for great self-sacrifice. So, for that matter, does raising a family.



Until it is met and combined with prayer, as it must be if it is to succeed, I cannot see that renewal will get under way. The challenge is there. It must be accepted.

### *Task for Young Clergy*

A prelude to this is that the younger priests should recapture those habits of study and prayer which belonged to their predecessors. They should learn to love their books and to spend as long as needed in acquiring the art of transmitting what they themselves have learnt as imaginatively as possible to the Faithful. This is a hard and difficult task, but it is one absolutely essential condition of inner renewal within the Church. The challenge it contains can only be met by prayer and hard, concentrated work. Jeans and a guitar are no substitute for these. Priests who adopt them today in order to be with it provide thereby and in pint-sized form yet another example of the constant inclination of human nature, when faced with a hard challenge, to avoid the work it entails through the selection in its place of an easy and ineffectual substitute. Rock-bottom is reached when those who take this kind of easy way out manage to convince themselves—get to the point where they really do believe—that the easy way out they are taking is in fact surmounting the original challenge which, as we have seen, can only be met by hard work.

### *Lesson from Louvain*

What has been said of the need for good religious instruction in the parish as a condition of *aggiornamento* applies equally to the Catholic school; to the need there for the first-class teaching of religious truth and its rich meaningfulness in terms of human living. Catholic schools, surely, are first and foremost places where boys and girls are to be brought up in the Faith; shown its beauty in a way that will stay with them always. Yet, of how many Catholic schools in this country can we say that this is truly the case? And I have in mind here Catholic schools of all types, whether they be run by religious or laity. One

has but to ask the question to realise that it answers itself, for the most part in negative fashion.

### *Neglect in the Catholic School*

The present deficiency in this matter of religious teaching in Catholic schools is the more tragic at present precisely because the need is so great by reason of the post-conciliar confusion caused by the over-concentration on structural reform already noted in this article. Parents today, brought up in older way, find it difficult to cope with religious difficulties posed by their children. It is only to be expected that this should be the case. The obligation on the Catholic school to meet these difficulties is correspondingly greater. On the whole, I am afraid, it is not being met. Those who teach are falling down on the job. There can be no doubt about this. Perhaps our present greatest tragedy in this country is to be found in the fact that the worst taught subject in Catholic schools is usually the Catholic religion. The silly ones are those who would use this as a ground to abolish the Catholic school. The important thing, surely is to improve the teaching of religion. All I can say here is that, to remedy the deficiency of parish clergy and religious in this matter of religious teaching, we have to go behind schools and parish to seminaries and religious houses of study and see the primary work of renewal, perhaps, as starting there. (Those who favour lay take-overs from religious in Catholic schools must do the same for the training colleges where, I think, they will be in for something of a shock). What one sees at the moment is not too encouraging. Interestingly enough, even here, it is structural reform once again that is held out as giving hope of renewal. Seminary buildings are abandoned and the inmates stuffed into city flats as if this, of itself, will work the trick. Let us adapt the words of the Prophet quoted early by Pope Paul; Change your hearts and not your clothes (if you want inner renewal); otherwise, you are not much different—are you?—from the kind of whited sepulchre Our Lord talked about when he was in Palestine.

Why General de Gaulle held such a complicated Referendum, why he lost, and who will succeed him, and the problems he will have to face are dealt with briefly in this article.

# Our man from Rothschilds

AFTER DE GAULLE

E. L. WAY

**W**HY did de Gaulle hold his referendum? Everyone has heard the answers to that one, and most are agreed that it was unnecessary, and that by holding it he put an untimely end to his political career. But there is a simple answer: his decision was a piece of stupidity based on ignorance of the real situation. When de Gaulle launched his referendum campaign, he said in a television speech that France was prosperous and contented before the dastardly "events" of May 1968. And he went on to ask why, if all was well, there should have been that revolution. (If the workmen don't have bicycles why don't they buy cars?) Such political ignorance has its inevitable price, and the General has paid it. Politicians, like the rest of us, are capable of stupid blunders yet we seldom fail to be innocently surprised when they make fools of themselves. Did not Richard Crossman announce higher health service charges for dentures and spectacle lenses at the beginning of a week in which his Party was expecting massive setbacks in the local elections?

Not only was the referendum unnecessary but it was completely botched, which further strengthens the argument that the whole conception was as silly in its origin as it was foolish in its execution. Why, in the name of common sense, confuse the electors by asking them to vote "Yes" for the very necessary proposed reforms of regional government, and

for the replacement of the Senate by a new Second Chamber, and link these with yet another vote of confidence in the General?

### *Wise after the Event*

All this may seem like hindsight but tracing events we can see that the rot started as far back as 1965. In the December of that year de Gaulle failed to win the presidential election in the first round. M. Mitterand standing as "the candidate for the whole Left" forced him to a second round and what's more went on to gain 44.8 per cent of votes cast. (Mitterand, however, cooked his goose in May 1968 by coming forward as a presidential candidate when no one had asked him. And as a scapegoat had to be found for the humiliating rout of the Left in the June elections that followed, Mitterand has become a detested figure. He is damned by the Gaullists as "the author of an attempted coup d'etat last May".) Gaullist support declined further in the 1967 elections. The reasons for this decline are not difficult to find. The General was not really interested in the major problems confronting France. Economic and social problems bored him, and when he monologized on them his admirers fell asleep. France as a great power with its own atomic arsenal is what really interested him. And so with housing programmes which were miserably inadequate, with scandalous wages, with the poor as in every other country getting poorer while the national living standards improved he could still pathetically wonder why, when France was prosperous and contented, the dastardly events of May could disrupt and destroy everything.

He did give France political stability. Twenty-two governments in thirteen years was more than even the French could stand. He did not devalue the franc last November when all the moneyed interests were rubbing their hands over the coming 'killing'; but he did further devalue the National Assembly. And he will be judged with extreme severity if he has made parliamentary government even more difficult than it normally is.

### *His Successor*

A fanfare of trumpets has been sounded for his probable successor, Georges Pompidou. We never learn. No sooner is one god knocked off his pedestal than our mass media are urging us to haul up another. Pompidou is no god. He is a conservative banker who gained office through the back door. He was de Gaulle's personal assistant, and was made prime minister though he had not been elected to any office. Well might the Left shout in chorus "the man from Rothschilds". The right-wing press of the world (that is most of the press of the free world) is with sound instinct busy turning Pompidou into our man from Rothschilds. For six years he was a perfect lieutenant to the General, but in June last year having turned the panic of the middle classes into a triumph for the Gaullists at the election he emerged as a figure to be contended with. The General naturally fired him. Highly competent assistants must keep their heads below the parapet in order to survive.

Pompidou who is 57 is a nice mixture: a banker, a very skilful politician, an intellectual, a 'bon vivant'; a man equally at ease with writers, taxi-drivers, barmen, artists and porters, and who, in a television age, is good on television, has only to prove himself as a leader to take over the position if not the mantle of the General.

Gaston Deffere, the famous Mayor of Marseille, has become the official candidate of the Socialist Party. And this decision will certainly not unite the parties of the Left around any programme which could win the support of the Communists who are the biggest vote-catching party in France. They have put up as their own candidate Jacques Duclos. With such a divided opposition Pompidou should win. The Dellon Affair, with too many predictable types to make a good gangster film, ought not to spoil his chances.

M. Alain Poher, president of the Senate and interim President, having freed French Television from its Gaullist restrictions, and having defended Parliament during the referendum campaign when M. Pompidou had advocated its virtual abolition has made great strides towards becoming



the new President and, at the moment of writing, it looks as if he could defeat Pompidou. He is certainly a threat to be reckoned with.

### *Foreign Reactions*

Owing to a possible détente with the Soviet Union, West Germany in the person of its foreign minister, Willy Brandt, will probably turn somewhat chilly towards the desirability of Britain entering the Common Market. The ultimate reunification of Germany is what counts with the Germans. And while de Gaulle could be depended on to block our entry Willy Brandt could try to please the Americans by urging it. The Russians saw this. But with the General's departure the Russians may find Brandt's pro-British policy unacceptable.

While other European reactions have been given full coverage in our press not much has been said about Spanish reactions.

In Spain they feel that all the familiar landmarks are disappearing: first Salazar, and now de Gaulle. And if nothing of Gaullism survives the General what will survive Franco? The General's craze for holding referenda, five in eleven years, is seen to have reaped its inevitable harvest. In Spain things are managed differently: in thirty years they have held only two. But with more independent unions (although in France only one in five industrial workers belongs to a Union), freedom of association, and more freedom for the press, Gaullism seems to have evolved a compromise between dictatorship and a more liberal regime which pointed hopefully the direction in which Spain might travel. But the hard-liners here as elsewhere will draw the appropriate conclusion: you cannot hold people down by getting off their backs. Comment, however, has been cautious in Spain. Commentators bear in mind what happened to Rafael Calvo Serer who last May (1968) drew risky conclusions in the paper *Madrid* from the crisis in France. Could something similar not happen in Spain? The unsold copies of *Madrid* were seized, the paper was suspended for two

months, the editor fined, and a summons was served on Serer. All editors were cautioned to watch their step.

### *Problems Remain*

De Gaulle's successor will face formidable problems. The strikers last May (1968) were bought off with very large pay increases, and the financial consequences will have to be faced. He will have to modernise production and society without massive unemployment, and without the usual grinding of the poor under the chariot wheels of an affluent society. The spirit of *contestation* in France will not be exorcised by the election of M. Pompidou. Nothing will be taken for granted any more. Small industrialists and shopkeepers don't hesitate to challenge the authorities and, if all else fails, they take to the streets. For whatever the events of May did or did not accomplish they did bring the people back into the conduct of public affairs. The General thought that constitutions should be short and not easily interpreted. His successor will have to think otherwise.

The Regional problem remains. In France a statue cannot be put up, nor a centime spent without a nod from Paris. Nearly all industry (85 per cent) and population are concentrated in an area east of a line drawn from Marseille to Caen. It is a problem we are not unfamiliar with, but we have allowed greater fiscal incentives (20 per cent against 10-12 per cent) to favoured regions than have the French. Around the Paris area average wages are 40 to over a 100 per cent higher than in the rest of France. "Having seen gay Paris", or Milan or swinging London how are we going to get them back into the depopulated areas? Signor Rumor's shaky coalition government—and what European government is not shaky these days—has done something rather late in the day to prevent the South from emptying itself into Rome and Milan. It has put an end to regional differentials in wages. The General's successor will have to take similar measures.

# *A Changing Church in a Changing World*

## V. 'Re-discovering' the Mass

JOHN MURRAY, S.J.

FOR the majority of Catholics the most striking changes of recent years have occurred in their churches and church services. Mass is now said for the most part in English, not Latin. The celebrant usually faces the congregation, across a temporary altar. Ornaments and decorations have often been swept ruthlessly away. Positions and postures—standing, kneeling, sitting—have acquired a new and accelerated rhythm. The Proper of the Mass may be recited by the congregation, and the epistle spoken by a lay reader. In many instances, the Blessed Sacrament has been relegated to some side chapel, and the altar now stands, four square and bare, as the centre of all eyes. Our churches are a good deal simpler—and bleaker—than they were. Everything is to be focussed upon the Mass, as the great communal, corporate act of worship. This is the principal liturgical action.

But what exactly is this liturgy? In his encyclical, *Mediator Dei*, Pope Pius XII spoke of the liturgy as "the public worship which our Redeemer, the Head of the Church, offers to the heavenly Father and which the community of Christ's faithful pays to the Founder, and through Him to the Eternal Father; briefly, it is the *whole public worship* of the Mystical Body of Jesus Christ, Head and members". It is the supreme religious action of the Church, addressed to and directed towards Almighty God.

### *In Which and from Which*

The Vatican Council decree on the Liturgy makes it clear that the Mass is the highest prayer of the Church, *in which* the Church most fully expresses its character and mission, and *from which* its members draw conviction and strength both for the building up of their personal Christian lives and to bear witness to Christ in the world. It is at once the *pole towards which* the life of a Christian is orientated, and the *source from which* it is copiously enlarged and invigorated.

“(The liturgy),” says the Council decree, “is the outstanding means, whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church . . . It builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the spirit, to the mature measure of the fulness of Christ. At the same time, it marvellously strengthens their power to preach Christ, and this shows forth Christ to those who are outside, as a sign lifted up among the peoples under which the scattered children of God may be gathered together until there is one sheepfold and one shepherd.”

### *Jesus Christ, Yesterday and Today*

The Mass brings us into very close contact with Jesus Christ. He is our High Priest offering Himself upon our altars. It is always significant to note how, immediately before the Consecration, the text of the Canon alters from the third to the first person. “*He broke the bread, gave it to His disciples and said . . .*” and then come the operative words: “*This is My Body*”: to be followed by a similar switch of person before the consecration of the chalice: “*This is the cup of My Blood*”. Christ remains always the Sacred Victim: and we are associated with and incorporated in Him in this act of prayer and worship.

The Council decree reminds us that Christ is ever present in His Church, and especially in her liturgical actions. In the sacrifice of the Mass, He is *present* “not only in the



person of His minister, 'the same now offering through the ministry of priests, who formerly offered Himself on the cross', but especially under the Eucharistic species". He is *present* in the sacraments so that when a man baptizes, it is Christ who baptizes: *present* in His Word, since He speaks when the Sacred Scriptures are read: *present*, lastly, when the Church prays and sings. The liturgy makes Christ present and is an exercise of Christ's priestly office.

### *Against this Background*

It is against this background that we must now consider some of the paragraphs of the Council's Liturgy decree. To begin with, in the spirit of the Liturgical Movement which has been gathering impetus during the past fifty years, it is a reaction from a too individualistic view of worship. It is argued that Catholics tended to think of themselves as individuals present at Mass rather than as members of a community offering together a common act of worship. How far this is true is another question, but it is true that we tend these days to have a greater sense of the Church as Christ's Mystical Body and of our closer obligations in charity through Christ Jesus.

The congregation should therefore be made more aware that it is a *congregation*, that is, that they have come together for a common act of worship. They are not individuals, present at and attending to something that is being done for them; they are there to do something, together with the priest. They are not spectators but actors; they are not sitting in the auditorium, they are on the stage. This consciousness will be better expressed if they have their part to speak, if together they make the appropriate responses, if one of them reads the epistle.

Hence, the use of vernacular languages. Except for the relatively few, versed in Latin or in the habit of using Roman missals, they will understand their own language more easily than the time-honoured language of the Western Church. They should be more aware of what they are saying, and put greater heart and significance into it. It ought also to

bring them closer to one another and give them a fuller realization that theirs is here and now a common, corporate action. The I's are, as it were, to be lost in the We, the We of a common faith and confidence in God, of a joint and mutual worship of God *through Jesus Christ, Our Lord.*

### *Sharing the Mass*

The idea is that the Mass should be, as it were, shared between priest and congregation. They have their special parts as he has his. To them belong prayers like the *Confiteor*, the *Gloria* and *Credo*, with the dialogued responses to the priest's short sentences, and also, together or through a selected group, the Proper of the Mass and, by an individual reader, the Lessons and the Epistle. In the expression of liturgists, the priest becomes a president, especially for the earlier portion of the service; he presides while the congregation prays.

Further, the distinction between the two parts of the Mass has been made more explicit. The earlier portion, originally instructional, is known as the Liturgy of the Word, and consists of a dialogue between the worshipers and God, in which the former turn to God in prayer and profession of faith, and God speaks to the congregation by means of his word in epistle and gospel.

### *Changing Altars*

In new churches the altar is to occupy a central position, so that it can be the focus of sacrifice and worship and can be seen from every point within the church. Massive Gothic columns, decorated and elongated choirs; these, in our common or garden expression, are definitely out. This leads to a simplicity, even a stark simplicity, in decoration. Side altars are to be discreetly out of sight. Nothing must detract or distract the congregation from the celebration of Mass. There is now no place for certain older devotional practices, such as the Mass of Deposition, at the conclusion of the Forty Hours of Adoration, or Masses before the Blessed Sacrament. It is recommended that the Blessed

Sacrament should be reserved in a suitable side chapel, where one is available, rather than on the High Altar. In older church buildings, in which the celebrant had his back to the people, temporary altars, facing the congregation, have generally been installed.

Mass is now usually said in this new manner. Again, the general principle is evident. The more the congregation can follow exactly what is being done, the closer its participation in the Mass. It is of course only natural that all reading should be done, facing the people, and the priest's actions grow more familiar if they can be easily observed.

Behind this change of direction lies a certain change of emphasis in the understanding of the Mass itself. Previously, when he faced the altar with the congregation at his back, the celebrant was representing them before God. He stood before them and, on their behalf, he offered the sacrifice in the person of Christ and *for and still with them*. It was all the time *meum et vestrum sacrificium* (my sacrifice and yours). What was being stressed was his position before God. In the new disposition a greater emphasis appears to be placed on the association between celebrant and people. He is with them; they are together in the Christian assembly. He is identified with them rather than their representative before God.

### *The Local Church as Living Centre*

This newer liturgical approach to Mass supposes a deeper appreciation of one's local parish church as the religious centre of a Christian community: an idea not so easy to formulate in large urban areas, with their many parish churches. The very fact that the Church is Catholic means that a Catholic becomes familiar with the notion of going to Mass in any church, whether at home or abroad: after all, it is the same Mass everywhere. That is true enough. But this new approach envisages the local church as the natural meeting place of the local community—for its deepest and most intimate spiritual concerns.

This point was admirably made by the German Auxiliary

Bishop of Fulda at the Council, in a passage that deserves careful reflection:

"This Church of God and of Christ truly exists in the local church . . . In such churches God gathers together the faithful through the Gospel of Christ. In each of them the 'mystery' of the Lord is celebrated, something so great that the whole universal Church can perform nothing greater. It is a mystery by which the complete Christ, present everywhere among His own in each community, manifests Himself as the symbol of that unity and love in which He wanted all to be joined together among themselves. In these communities, even though they be small and poor, the whole Christ is present through the One Spirit by whom all are filled with life and united among themselves. He is the Spirit of Love, of consolation, and of hope, who gives His charisms to each individual, so that they make one body and bear witness before the world to the hope that they have by their calling . . . Each local church is a true representative of the total and universal Church which itself carries on its own life in these local churches."

### *Queries Remain*

When changes of this magnitude have been carried through in so short a time, it is obvious that individual reactions must vary greatly. There are missionary areas, for example in Asia, in which five different languages are spoken, and yet a man who speaks one language cannot understand the other four, and where the languages have not yet been reduced to a written form. Some countries have become *avant-garde* and experimental; some of their experiments appear to outsiders extravagant and irreverent. Within the same country the pace can vary. Some of the clergy trip gaily ahead; others move very warily. I am reminded of the difference of approach to the idea of *novelty* in the French and Spanish mind. For the French,

*nouveauté* is attractive and stimulating; for the Spanish, *novedad* has a somewhat suspicious and even sinister ring.

In general, practice seems to have outrun the Council's recommendations, in that the Latin Mass has been rapidly abandoned. Yet the Latin Mass remains the norm for Western Christians. When such a Mass is celebrated today, it is frequently reduced to a hotch-potch of Latin and the vernacular, till its universal character is lost. Those of us who have lived and worked in foreign countries know what a force for union that Mass was. One was conscious, as one never can be conscious with the vernacular, that we are "neither Greek nor Jew", not divided by the barriers of speech and of its inevitable associations. There are practical consequences also. A foreign priest, on supply during the summer, may not be able adequately to say Mass in English. And if Latin continues to vanish from our seminaries, a future generation of priests may not be able, at least intelligently, to celebrate in Latin. All the more reason why serious care should be taken to keep the faithful familiar with the Latin Mass.

### *Liturgy and Prayer*

The Council document which advocates fuller lay participation in the liturgy stresses also the importance of sincere spiritual participation. The Mass is an act of prayer and worship, and prayer involves the raising of the mind and heart to God. Earlier generations of Catholics have been accused of concentrating too much on individual prayer and of not realizing—or insufficiently understanding—that they were taking part in a communal action. In our present day switch from the individual to the communal there may lurk the opposite risk of emphasizing the communal note at the expense of prayer. My own impressions of recent congregations vary, from the wholly admirable to the half-hearted. As so often happens with choir members, people may find themselves waiting for their next response or cue rather than attending seriously to what is taking place at the altar. Vocal participation would soon become superficial



were it not vitalized and enriched with a personal attitude of prayer.

That this is no fanciful danger is surely clear from a number of disturbing features: first of all, the widespread feeling that the change to the vernacular, with all its undoubted benefits and help, has somehow taken away the sense of mystery of the Mass, the atmosphere of quiet awe and reverence in the presence of God. It seems a more "matter of fact" business. When it is finished with the Last Blessing, the congregation troop immediately out of the church. There are very few who remain to continue their Thanksgiving after Communion or to pray privately. At times, they are informed that they ought to "troop out". The Mass is the Eucharist or greater thanksgiving; no point therefore in adding any private thanksgiving of their own. I shall have something to say in a later article on the marked decline in the devotional life within the Church in these past few years, and the loss it will certainly entail. In the final resort, there is no substitute for personal prayer, for the conscious turning of mind and heart to God that is the essential mark of all religion. Without it or were it in serious decline, communal religious action would soon be formal and superficial. A fuller and deeper appreciation of individual prayer is one of our greatest spiritual needs and problems at the present time.

### *The Sacrifice of the Mass*

One further point requires some commentary. Under-emphasis, when it is realized, may easily oscillate to over-emphasis, with an opposed but similar loss of proportion. In the nineteenth century, Holy Communion was so dissociated from the pattern of the Mass that it came to be regarded almost as *something extra*. Catholics received Communion if they chose to so so, but they were not expected to receive it frequently. Even religious who were present at daily Mass communicated at most two or three times during the week. Since the beginning of this century the balance has been gradually restored, and the new liturgical changes have

rounded off the process. The altar of sacrifice is a table from which the faithful receive the body of the Lord. The Eucharist is both a sacrifice and a *sacrum convivium* or holy banquet.

But some of the language used seems to suggest that the Mass is now principally a Communion Service, that the Last Supper is to dominate over Calvary, that the *meum et vestrum sacrificium* is a religious meal. To say the least, it is an unwise simplification. The Mass re-presents and re-enacts Christ's whole dedication of Himself to the Father: it commemorates His complete sacrifice, in the fuller context of its Easter glory. Again and again, the theme of sacrifice runs through the texture of the Mass. The celebrant begs the Eternal Father to "receive this immaculate victim": he requests that "this sacrifice of ours shall be pleasing" in God's sight; the offering is "my sacrifice and yours" that God may deign to accept. The Canon speaks of "these sacrifices, pure and holy"; after the consecration, God's servants and indeed all God's holy people, offer to His majesty a "pure and holy and perfect victim". And they pray that God may accept it as He accepted the sacrificial prototypes of the Old Testament, "the sacrifice of our father Abraham" and the "holy sacrifice and immaculate victim" offered by Melchisedech.

### Summary

As I have said, the liturgy—and this means the Mass—is at the centre of our Catholic faith and life. It is there that we most completely express our dedication to God through Christ; it is from the Mass that we go forth, strengthened and encouraged, to bear Christian witness in the world. But the Council decree warns that even here we could be guilty of undue simplification. The liturgy, it states, "does not exhaust the entire activity of the Church". Before men come to the liturgy, they must be brought to faith through conversion. To the non-believer the Church preaches the gospel; to believers she preaches faith and penance, preparing them for the sacraments, teaching them to observe the

commandments and inviting them to works of charity. Nor does it lessen the duty of private prayer. The Christian must pray with his brethren but he should also pray to his Father in secret.

In other words, we must resist the temptation to reduce everything to a simple design, when the total pattern of Christian experience is so rich and generous. Fr. Karl Rahner, whom I have quoted on other occasions, has no hesitation in stating that "it is wrong to proclaim the Eucharist as the one and only source of Christian life and grace. We cannot even say, *a priori*, that it is certain that God must, in each and every case, bestow the decisive high points of our life upon us in this sacramental event . . . The Mass has never been so absolutely the centre of all Christian existence that everything had to proceed from it and be referred back to it. The Christian, because he accepts God as always One who is greater than all else, has never been a person for having just one idea, one method, **one absolute way**" (1).

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(1) *Theological Investigations*; vol. ii., pp. 211-2.

In this extremely lucid article Dr. Jackson answers some of the commonest questions one hears about help to underdeveloped countries. How can we help? We are in trouble ourselves. Why don't they keep their numbers down by birth control? What kind of help can we give?

# Aid for the Underdeveloped Countries

J. M. JACKSON

I HAVE written with fair regularity on this topic, but I make no apology for returning to it once again. It is a question of the utmost importance, and one where hostility towards any significant action is encountered. Whilst most people would recognise a duty to help the poor of our own country, many fail to see that the same duty is owed towards the poor of the whole world. Admittedly the obligation to help even our own poor is sometimes admitted rather grudgingly. (We hear a lot about the spongers on the welfare state, and no doubt there are some: but when governments are forced to adopt deflationary policies during balance of payments crises a good many men will inevitably be out of work for long periods. Should they and their families have to endure serious hardship because the government cannot balance its external account without creating unemployment?) Nevertheless, help for our own poor is never criticised with the same bitterness as is sometimes directed towards aid to the underdeveloped countries.

## *The Case of Biafra*

There has been, it is true, a great deal of sympathy shown towards the sufferings of people in Biafra, and individuals have contributed quite a lot of money to help. On a more

general basis, there has also been a great deal of support for the efforts of Oxfam. This is very well, but such individual charity does not go far enough. Something on a much bigger scale is needed, and willing as some people are to make contributions to help relief in Biafra, or to support the efforts of Oxfam, there remains the very vocal criticisms that are made at any mention of substantial governmental aid being given to the underdeveloped countries in general.

To some extent, it is possible to understand these attitudes. Many people perhaps feel that the recipients of our aid do not show much gratitude for it. Others ask how can we possibly afford to help these countries when we are in such economic difficulties ourselves. The answer to the first objection is quite simple. We have a plain duty to help the less fortunate. There is an obligation of charity if not of justice to do this, and mere ingratitude cannot relieve us of the obligation.

The answer to the second objection is not so easy. Our economic situation is difficult. Nevertheless, we remain a country with a standard of living that by comparison with many is phenomenally high. For some years we have had difficulty in paying for our imports, but we still have vast overseas investments. We are perhaps inconveniently illiquid but we are certainly not bankrupt. Our international position might be compared to that of a man with no cash and an empty bank balance, with a house worth £5,000 (free of any mortgage), and faced with bills for a couple of hundred pounds. In the last resort, he can sell his house, move into a smaller one and use the money he has left to pay the bills. This, however, is not a reasonable procedure for somebody who is expecting to be receiving payments in a couple of weeks that will enable him to pay off his debtors and to have enough left to carry on his normal life. Surely it is more sensible for him to try and raise a loan to tide him over the period before he himself is paid. That, to some extent, is Britain's present position. We have borrowed extensively to bolster up our reserves in what we hope will prove a period of passing difficulties. We have vast assets abroad which we



prefer to keep intact at this stage. So there is really no reason for not continuing some aid to the underdeveloped countries.

The case of Biafra, of course, did catch the eye of the British public and appeal to its sympathies in a way which the day to day difficulties of the developing countries have not. Because the suffering was so acute, the threat of millions dying from starvation, it was impossible to remain entirely unmoved. There was perhaps a measure of sympathy for the Biafran's struggle for independence (whether justified or not). The threat of mass starvation, highlighted by the reporting of the war, made a much greater impact than the malnutrition and squalor which is the day to day lot of so many people in many parts of the world today.

### *A Misplaced Sympathy*

A great many crocodile tears were shed for the peoples of the underdeveloped countries when *Humanae Vitae* was published. For many, birth control still appears as the chief hope of the underdeveloped countries. Unless the "population explosion" can be controlled, millions are doomed to malnutrition and starvation. Yet what is the evidence for this belief? When examined, virtually none at all. The population of the world increased by 15 per cent between 1938 and 1953. During that period, the level of food production rose by 28 per cent according to the United Nations *Monthly Bulletin of Statistics*. A gap in the *Bulletin* series in the University library prevents me at present from estimating the change in food production between 1953 and 1958. From then, however, until 1966, the latest year for which the index of food production is available, population rose by 17 per cent and food production by 24 per cent.

These figures give little support for any belief that the growth of population threatens seriously to outstrip food supplies. Admittedly, in the latter part of the period, the movements in population and food supplies were more or less in line, and improvements in food production per head had occurred mainly in the earlier part of the period. Nevertheless, the figures are encouraging enough to make one

believe that given a reasonable measure of aid from the wealthier countries of the world to the underdeveloped, it would be quite possible to bring about a general raising of nutritional standards throughout the world without checking the present rate of growth in population. A slowing down of the rate of growth of population would, of course, make it all the easier to bring about the desired improvement. It is totally untrue, however, to pretend that the only solution for these countries' problems lies in the widespread adoption of contraception.

It is quite certain that the achievements made in raising world food production indicated by the figures in the United Nations *Monthly Bulletin of Statistics* do not represent more than a fraction of what could have been achieved in recent years. At the end of the war, there was already a wide gap between the agricultural practice of the advanced countries of the world and that of the underdeveloped countries. Since then, it is a case of the biggest advances in productivity occurring in those countries where there was already a very high standard of productivity. Yields per acre and yields per man both continue to increase in the advanced countries whilst only very slow progress, if any, is made in the poorer countries. If only the land in underdeveloped countries were to be made as productive as in a typical European country at the outbreak of war, there would be no real food shortage in the world. If productivity everywhere could be raised to the present levels in countries like Britain and the Netherlands, where yields per acre are exceptionally high, then a very high standard of living could be within the reach of the present world population, and there is no reason to suppose that productivity could not continue increasing at a rate to support a rapidly growing population.

### *The Malthusian Error*

A very large part of recent increases in world food production has been the result of ever increasing productivity in the advanced countries. There is no reason to suppose that a peak has been reached. There is no reason why we

should not expect the productivity of agriculture to go on increasing, just as we expect new developments in industrial technology to continue to occur. There is no reason why we should make the mistake of the Classical economists in assuming that there was any basic difference in this respect between agriculture and industry.

Malthus himself ought to have seen from his historical studies that play a big part in his *Essay on Population* that there had always been technical change in the past in agriculture. His argument that food supplies would not keep step with population could have been applied to the world at any period of time. Yet over the centuries population had increased enormously. There was a strict limit to the food supply that could be achieved in a world inhabited by nomadic peoples. But people settled and turned to cultivating crops and rearing animals rather than hunting and gathering. The medieval open fields in which each villager cultivated a number of isolated strips gave way to the enclosed fields and improved cultivation of the nineteenth century. Since then, mechanisation has increased, plant breeding has given us seeds that are better in yield and more resistant to disease, better breeds of animals have been introduced, new fertilisers are available, and so on.

Of course, it may be difficult at some moment of time to see any real prospect of an improvement in productivity occurring—certainly difficult to envisage much further progress being made along established paths. But sooner or later there is always a new advance. The advance may well be along some quite new line. Because it is a breakthrough, an innovation, it must be unforeseen—at least in one sense. We do not know where the breakthrough will be, what form it will take, and to that extent it is unforeseen: but surely the weight of evidence from the past is that there will be one. If we could all see where it will come, then we would all be among the great discoverers of the world.

### *What Kind of Help?*

There are many kinds of help that the underdeveloped

countries need. We can, however, distinguish between two main kinds of help. The first is simply ameliorative. The second is constructive. But there are many different ways of trying to give immediate help and to raise the living standards of the poorer countries, and there are also many ways of trying to bring about in these countries the changes that will enable them to raise their own standards without having to continue relying on outside help.

In all the underdeveloped countries, nutritional standards are poor, medical care is rudimentary, and the people are often illiterate and badly educated. In times when actual famine threatens, the wealthier countries of the world may release stocks of food to help ease the immediate problem. This may not always be a simple matter. Wheat from American stockpiles may not be attractive to people accustomed to eating rice. As well as famine, there is also malnutrition. This may be ever-present in some countries, whereas famine may be a comparatively rare occurrence. Malnutrition may result from shortage of food, but it can also be caused by the failure to make the best use of the supplies available. There is often a failure, for example, to understand the protein requirements of growing children, and although certain protein foods are available they are not given to the children. Thus education may be as important as increased food supplies. Certainly it would help to ensure that the best use was made of the available supplies.

Help in ameliorating the present conditions in poorer countries can take the form of sending food supplies, clothing, medical supplies, and such other articles as may be required. Help may also be given by those who are themselves prepared to go to these countries and assist in developing medical and educational services for their benefit. Education in such matters as hygiene, food values, and so on, can be of immediate benefit. But education can also play an important part in improving the skills of the peoples of these countries and helping them to stand on their own feet. The farmers of these countries must be taught new agricultural techniques, with a view, ultimately, to securing the same standards of

productivity as countries like Britain and the Netherlands. New industries will have to be developed, and the workers in these industries will have to acquire new skills. Technicians and craftsmen from the developed countries will be needed to help establish these industries and to teach the necessary skills. Capital goods will be required both for the new industries and for the new style agriculture. And in the end, the industries that have been established must be permitted to sell their goods on world markets in order to pay for imports of further supplies of capital goods in order to allow the process of economic development to continue: they must not be deprived of the opportunity of making this contribution to the welfare of the country.

### *The Pace of Progress*

The underdeveloped countries naturally want to raise their per capita national products as rapidly as possible. This does not mean, however, that they must immediately adopt precisely the same methods of production in either industry or agriculture as the more advanced countries. Nor should they try to produce the same range of products. In the industrial field, they will naturally tend to be restricted to the simpler products in the early stages of industrialisation. A large scale steel plant is the most efficient, in the sense that it produces the goods at the lowest unit cost *provided it is fully utilised*. If the large scale plant is only used to half or even one-third capacity, the fixed costs associated with the installation of the plant will be spread over this small output and will be correspondingly high, and make the cost per unit of output high. Moreover, to build a large plant that will be under-utilised is a waste of capital resources. There is a limit to the amount of capital that can be made available to the underdeveloped countries. If one country builds a vast steel plant, it may find it can get no more capital, and in fact is then unable to set up any steel-using industries. If, however, it builds a small steel plant, it will have capital available for building one or two other factories, perhaps including one which will use the output of the steel plant.



In agriculture, too, it is necessary to move cautiously. It would be a mistake to begin by trying to establish very large, highly mechanised farms. Improved methods of farming will certainly be accompanied by a drift of labour to industry. Too much reliance on over-mechanised farming might release more labour than could easily and quickly be absorbed into the newly developing industries, especially since the capital required for such farming would reduce the amount that was available for setting up new industries. Moreover, quite a lot can be done to raise productivity on the land by introducing better strains of seed and animals, by fairly simple changes in farming techniques, the introduction of a proper crop rotation, and so on. *Ultimately* the aim should be as high a level of productivity as in, say, Britain, but it need not mean the use of exactly the same methods. There is, after all, a distinctive pattern of farming in Britain, Denmark, and the Netherlands. Each of these countries has a high level of productivity, but each in its own way. So must each underdeveloped country evolve its own appropriate pattern of farming.

### *Conclusion*

I realise that much of what appears in this article has been said before. Perhaps at some points there is a little more elaboration, perhaps at others the exposition has been a little clearer. Perhaps some people may see this article who have not seen earlier ones. I would not have returned to this topic now if it were not for its importance, and for the fact that so many people obviously resent the aid which our country is giving the underdeveloped countries. It is vital, therefore, that those who believe that we do owe an obligation of justice and charity towards the less fortunate people of the world should be fully aware of the problems that are involved and should be ready to face the criticisms of the aid we give.

To increase our aid is not, of course, easy. In the last resort, aid means achieving a balance of payments surplus. (At the moment, aid we give underdeveloped countries may

add to our balance of payments deficits.) What we must do is pay for our imports by exporting, and *then* produce the goods needed by the underdeveloped countries and give them as a gift. If we give a money gift, however, our pounds may be used to buy machines from America, and in this case we can only continue giving such aid if we earn by exporting more than we have to pay for imports.\*

Although we should try to do what we can as individuals, help on any significant scale is a matter of government action, and individuals should play their main part through political action. But even a single government may be limited by balance of payments difficulties and the real solution may have to be sought at an international level.

\* It is no use saying we will only give aid in kind, or in the form of a tied loan which must be spent on British goods. The tied loan is spent on British goods that would have been bought anyway, but any other funds the country has are used to buy elsewhere. Unless we can control the use a country makes of all its funds (which we cannot), a tied loan is pointless.

What is love? Not charity! What are the basic requirements for entering an "active" congregation? What exactly is conscience? Are we born with it? "We are not saved as individuals but as members of a community." Can we be damned because of the community?

## Any Questions?

WILLIAM LAWSON, S.J.

### What is love ? Not charity !

It could be. Love is the dedication of oneself to another for that other's sake. If it is supernatural, an act or a habit of a power infused by God together with His gift of sanctifying grace, then it is called charity; and it is the most personal, effective and welcome way of living.

Both words, *love* and *charity*, have been so degraded by misuse that they are hardly employable without explanation. "Love" can mean endless varieties of selfishness in the relations of the sexes. It ought to mean respect, at the natural level, for the actual or possible value in self of another, and devotion which protects and fosters that value. "Charity", similarly, has come to mean an impersonal bestowal of alms, or attention to another given under compulsion, without warmth or feeling. That caricature results from a suspicion of human nature, or a contempt for it, which is on the way to being heresy. There is in it, also, a woolly notion that there can be a supernature in human life independent of nature. Charity, then, is thought to be the virtue of the supernature as love is of the nature. Charity, in the fully Christian union, takes the place of love.

That error is exemplified in the history of the jansenist nuns of Port Royal. Mère Agnés, sister of the leader, Mère Angélique, had a strong affection for one of her

nephews. He used to visit her, and they had affectionate and comfortable conversations. One day he informed her that he was planning to marry; and she informed him in return: "Henceforth all you can expect from me is christian charity"—the supernatural without the natural. There is no such entity: either charity is the dedication of the whole person or it is nothing.

### **What are basic requirements for entering an "active" religious congregation?**

The two indispensable conditions are acceptance by God and acceptance by the Church, and they are the essential elements in what is called "vocation".

Recognition of Christ's ideal expressed in the three counsels of the gospel, and willingness to undertake a life in pursuit of that ideal, is a grace or gift of God out of the ordinary. The possession of it can be described as a call from God. A willing response to that call can be made only with the special help of God, because it requires a degree of self-denial beyond the ordinary, and a steady training in life at the supernatural level. In an affluent society and a Welfare State the choice of poverty for Christ's sake could be particularly hard to arrive at.

Acceptance by an Order within the Church, the second requirement, is an exercise, by delegation, of the Church's authority. The following of any special grace is subject to the Church's judgment.

The orders themselves make the decision to admit a candidate for trial or to turn him away according to their assessment of his qualities, beginning with evidence of body and mind. Active orders need recruits suited for their particular activity, those already qualified in a profession or those with intelligence and assiduity enough to learn. One generally applicable skill is that of the teacher, which could be invaluable for any priest, most missionaries, and those engaged in medical, social and educational work. The field of the apostolate is now so wide that any talent with which one can earn an honourable living can be used by an active

order—anything from managing an estate to mending an engine. If you are generally apt, an order will give you the training it wants you to have; and, if your talent is already developed and fixed, you can find an order that can use it.

**I heard someone say that we are not born with a conscience: it is a collection of ideas and complexes derived from those capable of influencing children. What exactly is conscience? and are we born with it?**

We are not born with it; but it is not just a collection of ideas imparted by those with influence over children, nor does it necessarily include “complexes”.

Conscience is a judgment about the moral good or evil of an action that is contemplated or that has just been performed. The ability to make such a judgment would, if it were inborn, include a whole code of morals—and that the child does not possess. What it has is the beginnings of consciousness of self—a self-consciousness which contains a sense that behaviour is not all neutral and indifferent, but that some kinds are good for the person and some are bad. The child is therefore receptive to teaching about behaviour, and readily accepts both the fact of a difference between good and evil and a set of rules of conduct. At first the rules are learnt from authority; and the influence of parents can be decisive; but gradually the sense of right and wrong asserts itself in the child, and he becomes the judge of his actions.

A child's introduction to food is by a similar process. All he knows at first is that he is hungry. He learns that some food agrees with him and some does not. Eventually he exercises a more or less educated taste, deciding for himself how appetite is best satisfied. A digestion could be damaged and a moral sense impaired by bad upbringing but even then judgment about good and bad is personal, and is not merely an imposition from outside.

**“We are not saved as individuals but as**



**members of a community." Does this mean there is a possibility of being damned because of the community?**

No! You don't lose your life just because someone else has died.

All salvation is from Christ—"through Him, and with Him, and in Him". We are baptised *into* Christ and into the Church. We are made sharers in His divine life and are then His members; and at once we form a community, a Body, with all His members. There is one life in which we all share. We are benefitted by the Christian goodness of all who are alive in Christ. All prayers in the Church are for the whole Body. All good works make a common treasury.

As St. Paul says, using the metaphor of the bodily unity which brings about the interdependence of limbs, senses and faculties, the whole body is affected by the defects of any part; and the healthy parts, each in their own place, live for the soundness of the whole body and for the recovery of health by the ailing member. If there is poison in the blood-stream it is the person who is ill and who has to take detoxicating measures. In the present fever of the Church, with laity, clergy and religious denying their obligations or just ignoring them, with a neglect of the supernatural, and a demand that all teaching be naturally intelligible before it is believed, those members who can are urgently required to admit their responsibilities and to fulfil them, and to renew their faith, for their own sake and for that of the Church. That is what Pope Paul VI is continually begging them to do.

If the sick members stay with the Body, there is hope that they will come back to full life; but if they leave the Body, their's is a solitary departure.

**God told Adam and Eve to "increase and multiply". Why cannot sterility be ground for divorce, as it makes God's injunction impossible of fulfilment?**

The divine injunction has to be taken with the rest of the divine law. You would not argue from the phrase you quote that all men and women are under obligation to marry and have children, or to have children without the blessing of marriage. To do so would be to make nonsense of Our Lord's recommendation of celibacy and virginity freely chosen for the sake of the kingdom of heaven. Would you also apply the words from Genesis in some mathematical way? Is a single child the "increase and multiplication" intended? Is a woman to be counted sterile after she has outlived her child-bearing years? How is sterility to be discovered and justly attributed to male or female? Does a tendency to spontaneous abortion count as sterility? It does not lead to "increasing and multiplying".

Human beings, as their history makes plain, cannot count on perfection or even normality (if it can be decided what normality is) in body, mind, temperament, character or personality. The partners in marriage should therefore be satisfied with one another as they are, given that they can make a valid contract about their personal relations in marriage. They take one another "for better, for worse"; and if that can cover mental deterioration which prevents their living together it can cover sterility.

No doubt you could make a good case for sterility as a ground for divorce—and there have been kings, anxious to ensure a peaceful succession, who have wanted to repudiate wives judged to be sterile. In so difficult a question of the nature of marriage, the Church has had to give her authoritative judgment that sterility is not a bar to marriage and not a ground for a declaration of nullity.

**Do you think that man's initial success in the exploration of space is a contributory cause of the world's loss of faith ?**

On the theory that man is independent lord of all he surveys, and that now he is surveying outer space? Man has been beholding the heavens since he first raised his eyes; and most observers, believers and unbelievers alike,

have learnt humility from what they saw. Inside the universe, man is so tiny and feeble and ignorant that by material measurement he is of less account than a solitary amoeba in the ocean. The believer says: "What is man, O Lord, that Thou art mindful of him?", and tries to contemplate the power of God who "reaches from end to end with might, and orders all things with sweetness". An astronomer with no faith must at least be in awe of distances, temperatures, masses and forces which will forever remain outside his control. Anyone who talks of the conquest of space should take the advice of St. Teresa of Avila: "If you don't know what you are saying, don't say it".

Man has now seen the other side of the moon, and a mechanical spy is on the way to Venus. The earth's planets are perhaps within the range of man's controlling action. But what about the sun, more than ninety million miles away and with an inner temperature of forty million degrees centigrade? What about the galaxy in which the sun is a speck, and where our nearest star is twenty-five and a half billion miles away? What of the million spiral nebulae like the Milky Way, and the star systems at a distance of 200,000 light years (a light year being the distance light travels in a year—over five billion miles)?

Humility in man would be most becoming—and the fear of God.

## BOOK REVIEW

# A book on prayer

The Listening Heart by Sister Jeanne d'Arc OP;  
Geoffrey Chapman, 35s.; pp 140.

Our heading is the subtitle of this collection of essays, many of which first appeared in France some time ago. One of them states that the Christmas Preface is used at Mass on Corpus Christi. It would now be out of date to say that the Common Preface is used. But, in general, the essays have been revised to suit their present purpose.

Although much of the book had appeared in print "before there was any talk of a Council . . . the effect of the Council has been to stress the immediate relevance of these pages by emphasising the vocation of all baptised Christians to sanctity". This is true and, although sanctity does not consist in prayer, it cannot, in any walk of life, live without it. It is worth quoting what the Council says in its decree on the liturgy: "The spiritual life is not confined to participation in the liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret (Matt. 6, 6); indeed, according to the teaching of the Apostle Paul, he should pray without ceasing (I Thess. 5, 17)".

The latter, our author would tell us, is not possible as a habit without the former: the difficulty of a modern working woman (to whom the book is primarily addressed) in finding a "chamber" to pray in is fully discussed, perhaps almost too fully for the size of the book. As to finding time, she asks us whether we should set apart time for prayer if God added another hour to our day—a pertinent question! But to start right off by suggesting (page 31) an hour set aside for prayer is surely, for the newcomer, rather much. Nuns do sometimes tend to write as if everybody was a religious.

The use of time is one of the author's principal themes, and she make a telling point when she speaks, for instance, of time wasted fretting in a queue. Less satisfactory, per-

haps, is the chapter *Praying on the Tube*: "Right in the middle of this crowd where the Lord has put me, a tiny molecule in this solid mass of humanity. This is where he wants me to be, jammed in among these people in order to be their delegate with him . . . Look at their faces (she says to God) worried, repressed, materialistic, soulless. That uneasy youngster just beside me is obviously in the depths of misery". There are emotional overtones (and French at that) here and elsewhere in the book which will not be everyone's cup of tea. Emotions, as distinct from objective writing, cannot appeal to everyone. But taking this into account, one wonders if there is a hint of superiority here; a temptation easy for Christians to fall into unless they bear firmly in mind that, like the rest of mankind, they are sinners who have been redeemed, and can claim no merit for having consciously accepted this redemption. Although the author has compassion, is it unfair to suggest that it is a somewhat "superior" type of compassion when she says that Christians travelling in the tube can either choose solitude, withdraw from multitude in order to find God, or welcome the multitude, "open the doors of our innermost sanctuary to this ill-assorted mob, each of whom is our brother, and present each one of them to the Lord"? I am not suggesting that it is bad to "withdraw": this is the exercise of Christian liberty, though it needs habitual union with God. But instead of "praying for" people, would it be better sometimes to thank God for them and ask that the gifts he has given them may be used for the good of themselves and of others and so for his glory? Incidentally, it is often due to human fault, including our own, that these gifts are not more widely distributed.

The Council, I recalled, spoke of the Christian's call to pray with his brethren. Even when we pray "in secret", do we not pray as members of the Body of Christ, the People of God to which all men are related? (*Constitution on the Church*, 13; *Church and the Modern World*, 22). This is something we need to be taught.

Francis Fenn, S.J.



# READERS WRITE IN

(The Latest Batch)

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